

Poetry.

THE THINGS THAT COUNT.

HATTIE SPANGLER SHELLY.

'Tis not always the mighty things
To best results amount,
But in this world of words and acts,
'Tis the little acts that count.

'Tis not an action to bring fame,
In climbing up to a mount,
'Tis not a sudden stride to top,
'Tis the little acts that count.

'Tis not the smartest words and deeds
That gain the truest friends;
'Tis not the one who seeks for wealth
To the noblest word attends.

To one who lives for self alone,
Who little things rejects,
Who does not aid his fellow men,
And the poorest work neglects.

The one who blushes to be seen
With folks in tattered clothes
Who always seeks a showy place—
With the richest people goes.

He is, indeed, yet very poor;
For he has never learned
That truest wealth and pleasure lie
In the little acts he spurned.

Would you be happy in your heart,
And of wealth have a fount?
Remember as you pass along,
'Tis the little things that count.

—Religious Telescope.

Contributions.

THE CHRISTIAN PASSOVER.

I. D. BOWMAN.

Our ablest critics differ widely upon this subject. They are divided, perhaps almost equally, into three parts. Many on each side claim their position is plainly taught in the Word, and is positively correct. It is painful to read how they accuse their opponents of insincerity, wilful ignorance etc.

By God's help we will carefully avoid all personalities, and willingly concede to our opponents the same honesty and sincerity that we claim for ourselves. We do not claim to be a great scholar or critic, but as many of these things are hidden "from the wise and prudent" and are "revealed unto babes," as one of the least among the babes, we present our candid convictions.

We have done our best to learn the whole truth upon the question.

By much effort and prayer we have tried to steer clear of all denominational bias, that has mystified and perverted almost every Biblical truth.

1. When we began this research, we had no settled views concerning it.

2. We have carefully read many times every line in the Old and the New Testament that refers to the Passover.

3. We have read all the historical testimony that we could obtain.

4. We have perused a number of debates, that we might know the best arguments on all sides.

5. We have made it a subject of honest, earnest prayer. Relying upon such promises as, "they which do hunger and thirst after righteousness . . . shall be filled." "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." "If any man will do his will he shall know of the doctrine."

We have asked God to help us to be completely submissive to his will. We do not claim to understand fully the subject, or to hold no erroneous views, but the Lord has been leading us into clearer light, and making us more charitable towards our opponents, and also helping us to see the spiritual benefits of the ordinances more clearly.

I. NEW TESTAMENT REFERENCES.

Matt. 26: 17-30; Mark 14: 12-26; Luke 22: 1, 7-21, 29, 30; John 13: 1-4; I Cor. 5: 7, 8; Acts 18: 21; I Cor. 11: 2, 18-30.

II. THE MEANING AND USE OF THE WORD PASSOVER.

1. Its meaning.

It is translated from the Hebrew word, *Pesach*: "a stepping over;" "sparing," "to move away from;" "to move forward from;" "to move over from one object to another."—*Furst*. "To pass;" "to leap;" "to skip over."—*Cruden*.

The word is found forty-eight times in the O. T., and is always translated Passover in King James version. The corresponding Greek word *pascha* is found twenty-eight times in the New Testament.

2. Its use.

(a) It is used in reference to the Lord's *passing over* Egypt and destroying their first born.

(b) The lamb was called the *Passover* that was slain by Israel in Egypt, its blood was applied to their door posts and the Lord *passed over* and saved their first-born from death.

(c) The same Hebrew word is used in reference to God's *passing over* Jerusalem and sparing the city. Isaiah 31: 5.

(d) The crucifixion of Christ is called the Passover. I Cor. 5: 7.

(e) The fourteenth day of the first month and the succeeding seven days, in all eight days, are called the Passover. Num. 9: 5; 28: 17; Ezek. 45: 21; Luke 22: 1.

There is doubtless another use of the word, but as it would be criticised we will not present it here.

These five uses of the word will not be disputed.

So far we have had a clear sky and a calm sea; now, if in the storm of controversy we should be driven apart, let us keep in memory that so far we have sailed together: this will help us to keep in close range, and before we reach the shore, to be brought together, and unitedly sail upon the calm and open sea of truth.

III. DIFFERENT VIEWS OF THE PASSOVER CONTROVERSY.

1. Christ, the night he was betrayed, ate the paschal lamb at the legal time the Jews ate theirs.

2. Christ did not eat the lamb because it was not lawful to kill it before the hour that Christ died.

Other things of the Passover they prepared and ate, and he called it, eating the Passover.

3. Same as number 2, with this exception. They did not *eat* the Passover they prepared but another meal that Christ called *supper*.

4. Other views held by a few eminent scholars.

(a) Christ kept the Passover at the right time, but the Jews were in error and kept theirs a day later, as recorded in John's Gospel.

(b) The Jews were divided, part of them kept the fourteenth and part the fifteenth of the first month.

(c) Two days were required to kill such a large number of lambs.

IV. DISCUSSION OF THE POINTS OF CONTROVERSY.

That this is a subject of depth, all admit, who have candidly studied it. Dr. Adam Clark so fully expresses my view, that I give my experience in his words: "When I took up the subject I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge." We will briefly notice.

1. The reckoning of time.

(a) The day. The Bible day begins and ends at sun down. The Roman day begins and ends at midnight. The Bible, history, and present practice of the Jews, prove the beginning of the Bible day. As this is conceded by all I will not occupy space to prove it.

(b) The month began with each new moon. When there were thirteen moons, there were two first months. This is not disputed.

(c) The year began at the first new moon after the vernal equinox. (21st of March.

See the word year in Cruden's concordance. "The new moon was always the